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RY, S.J.

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# Correspondence

## Hope in Youth

EDITOR: As a British priest who took part in the great mission of Montreal, I should like to endorse Fr. John McLaughlin's excellent report (6/18, p. 368) of that event. What impressed me most was the remarkable spirit of zeal and self-sacrifice which characterized the Catholic students and faculty members at McGill University where I worked. Under the leadership of their chaplain, Fr. Russell Breen, the members of the Newman Association astonished themselves and the university by filling its largest hall every day for a week. Such an achievement necessarily implies outstanding teamwork and devotion. My experience with students in the United States, Canada and Great Britain leads me to think that the Church has a great deal to hope for from the rising generation of Catholic intellectuals.

JOSEPH CHRISTIE, S.J.

London, England

## Metro Headaches

EDITOR: Philosophers debate and discuss what should be done to preserve and extend the better aspects of civilization. Too often, by the time they are finished they find that builders, bureaucrats and politicians have so changed the physical structure within which civilization operates that they must start over again.

"The Challenge of Metro," as explained by Richard Leach (6/18), is an example of this. Good planning does not exist in most places. We find, therefore, that land use is determined by financial promoters, highway builders and others who do not understand the whole picture but are looking only at a small segment of it. We are now getting planning last and action first.

Our own neighborhood and parish will lose about 500 homes in the next year or two, to provide a highway that the neighbors do not particularly want. The area near the University of Minnesota will be carved up in the same way. Perhaps Sen. Eugene McCarthy put it best when he said: "You'll be able to drive 80 miles an hour along superhighways from one polluted stream to another, from one urban slum to another, from one rundown college campus to another."

Mr. Leach is right when he infers that the ordinary citizen can do something about these matters. However, he must be willing to work in the economic, social and political fields to get anything done. Dis-

couragement is always just a step away: opposing influences are powerful and frustrating, but the job can be done. What we need is a race of men wherein each has the eyes and imagination of a great artist and the snout and the hide of a rhinoceros.

JAMES J. DALGLISH

St. Paul, Minn.

## What Is a Spy?

EDITOR: The letter you published in your June 25 Correspondence page under the heading "Spy or Trespasser?" made an interesting point. I read many other comments about the U-2 incident, but I can't remember anyone else bringing up that aspect of the matter. Now that it has been raised, I think that a second look must be taken at the suggestion that efforts be made to exchange Communist spy Rudolf Abel for Francis G. Powers. Abel did accept hospitality and did breach what was at least an implied trust. He is, therefore, a spy and not merely a trespasser in the sense defined by your correspondent. Consequently, he seems hardly a proper exchange for Powers.

JOHN J. IAGO

Baltimore, Md.

## In Other Tongues

EDITOR: I read with interest your notice in On All Horizons (5/28) of the third annual Melkite convention. You state that the Melkites "use Greek and Arabic as their liturgical languages." I would like to add that, most canonically, they also use English as a liturgical tongue.

PETER S. ROSI

Chicago, Ill.

## Democracy in Japan

EDITOR: Prime Minister Kishi's appeal to the wiser and more conservative majority in Japan, as Robert Dressman rightly remarks in "Tokyo Temper" (6/25), must eventually win out if the nation is to hold on to democracy in the fullest political and moral sense. The Zengakuren group, jabbed vehemently by the Red sickle, reacted violently, as we expect of children. The students who refused to be stampeded will perhaps form a badly needed body of clear-thinking adults at some future date, please God.

MEIJO ONISHI

Canton, Mass.

## THE EIGHTH CONFERENCE ON BUSINESS PROBLEMS OF CATHOLIC INSTITUTIONS

### "The Challenge of the '60's"

Saturday, Sunday, Monday  
July 23-25, 1960

XAVIER UNIVERSITY  
CINCINNATI 7, OHIO

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**PREPARING RELIGIOUS FOR ADMINISTRATIVE RESPONSIBILITIES**—Rev. John J. Flanagan, S.J., Executive Director, The Catholic Hospital Association of the United States and Canada; formerly President of Regis College, Denver

**BASIC PRINCIPLES OF INSTITUTIONAL MANAGEMENT. HOW TO CONDUCT A HOSPITAL MANAGEMENT AUDIT**—Mr. James F. Martin, M.B.A., Xavier University; Management and Training Consultant

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**THE ROLE OF MANAGEMENT AND SUPERVISION IN THE CATHOLIC INSTITUTION—MEETING NEEDS OF WORKERS AND NEEDS OF THE INSTITUTION**—Mr. W. I. Christopher, Director, Hospital Personnel Services, The Catholic Hospital Association of the United States and Canada

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For Additional Information Write:  
Rev. Thomas M. Shields, S.J.  
Conference Director

XAVIER UNIVERSITY  
Cincinnati 7, Ohio  
Telephone: REdwood 1-2341

# Current Comment

## Sit-In Victories

Doubting Thomases have been keeping their fingers crossed over the effectiveness of student sit-in demonstrations at lunch counters in the South. Their faith in the protest movement should stand strengthened, however, by recent events in Virginia.

To be sure, the setting for these new anti-segregation victories was the relatively progressive Arlington-Alexandria section at the northern end of the Old Dominion. Hence the opening up of lunch counters to Negroes in drug and variety chain outlets and three large department stores scarcely indicates any weakening of segregationist sentiment in the Deep South.

Observers attached special significance, however, to two aspects of the developments in Virginia. One was the display of initiative by F. W. Woolworth officials in taking the lead to desegregate. Did this mean an abrupt reversal of top policy as recently enunciated by the company's president (AM. 6/4, p. 327)? Clearly, someone decided that in Virginia, at least, the variety chain could afford to depart from "local customs, established by local people."

National interest also focused on a simultaneous decision by the Hot Shoppes, a chain of medium-priced restaurants, to serve all "well-behaved" persons. This step marked the first publicized breaking of the color bar, at a level more formal than the lunch counter, in the entire South. Certainly, the protest demonstrations cannot be discounted as effective weapons against discrimination.

## Pastoral on Catholic Colleges

The recent pastoral letter of Archbishop Ritter of St. Louis came as no surprise to informed Catholics. The archbishop spelled out three conditions for attendance at non-Catholic colleges: parents and students must request permission in writing; the chancery should grant the permission only for "just and serious reasons"; a promise must be made that the student will join the

Newman Club or follow some similar program.

While gratified by the number of high school graduates going on to college, the archbishop was "alarmed and grieved" over the number selecting secular institutions. In balancing relative values, parents and students "must always be far more concerned about nurturing and protecting their faith than they are about pursuing higher studies."

These directives merely implement the natural law, enlightened by grace, which forbids Catholics to attend schools, whatever their grade, if they are dangerous to faith and morals. It is the bishop's privilege and duty to interpret, for his diocese, the extent of the danger and the conditions under which the faithful may legitimately risk it.

When educators with no bias in favor of the Church are trying to integrate religion in the schools, it would be less than wise, even academically, to overlook the benefits of Catholic higher education.

## President's Success Story

Mr. Eisenhower's address to the country on June 27, billed as a report on his trip to the Far East, turned out to be a sweeping review and defense of the Administration's foreign policy.

Looking fit and tanned on the TV screen, the President recalled how he and the late John Foster Dulles had charted early in 1953 the strategy they would follow in opposing communism and seeking a just and lasting peace. They would sit down and negotiate with anybody who would seriously negotiate with them. They would strive for disarmament but, pending success in this endeavor, would make sure that the country remained strong. They would pour oil on the trouble-spots of the world; they would assist our friends and cement alliances with them. The better to achieve these goals they would encourage personal contacts with heads of friendly nations. Not only would foreign leaders visit the United States, but the President would go abroad to

spread knowledge of our peaceful intentions.

This entire program has been successful, the President said. The trip to the Far East was successful, too, despite the "Communist-inspired disorders" which prevented his visit to Japan. For, although the Communists did manage to keep him away from Tokyo, they were unable to block approval of the United States-Japan security treaty. The signing of the treaty was a defeat for international communism that far outweighed its success in sabotaging his Japanese visit.

Although Secretary of State Herter had publicly conceded a few days earlier that mistakes had been made in planning the trip to the Far East, the President admitted nothing. He was the happy warrior, disdainful of his critics, serene in the conviction that his successor in the White House would be obliged to continue the personal, globe-trotting diplomacy he had initiated.

## Youth in the Streets

The song writers tell us that summertime means trips to the ball park, fish fries, concerts under the stars and all the other symbols of freedom from want and care. Such fancies, however, have little meaning for many of our big-city church and welfare agencies as another July rolls around. Instead, they find themselves on the alert to check those warm-weather outbreaks of juvenile unrest and senseless violence which now mar summertime in urban U. S. A.

Traditionally, the closing of school meant that our Tom Sawyers and Peck's bad boys turned from throwing spitballs to baseball, fishing and occasional pranks. But today it also means the emergence of a troubled band of pre-delinquent teen-agers from the relative control of the classroom into the crowded streets of the city. The ball field, the playground and the recreation center fail to offer the interest and challenge these almost-adults need. Far too often, they find release for pent-up energies and disturbed emotions in violent outbursts that lead to tragedy and slaughter on the steaming asphalt.

In Philadelphia, Chicago and New York, the problem is the same. It stems, often enough, from a familiar

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combination of overlong school vacations, the natural restlessness of semi-mature youths—particularly those seeking companionship away from troubled homes—and an economy which has no place for them in its work force.

The answer to this recurrent crisis involves more than the provision of bigger playgrounds and better recreational opportunities. What our society must learn to provide for these troubled youths is a chance to win through to adult status by constructive work in a community which has a clear place for them in its plans.

## U. S.-Africa Friendship

To newcomers on the scene the third annual conference of the American Society of African Culture (15 E. 40th St., New York 16, N. Y.) was an eye opener. In bringing together interested Americans, white and colored, and cultural and government leaders from Africa, the June 22-26 conference at the University of Pennsylvania testified to the remarkable growth of American interest in the once "Dark" continent.

Distinguished scholars from universities that have already embarked on programs of African studies—Boston, Columbia, Georgetown, Howard, Northwestern and U.C.L.A.—read papers and led discussions. Recent graduates of such programs, who are building careers in African trade or in government service or overseas teaching, were on hand in numbers.

Another indication of interest in Africa is the widening scope of activity of the African-American Institute (345 E. 46th St., New York 17, N. Y.). This educational organization plans to open several new offices in Africa in order to provide easier contact for students seeking to come to this country and broader placement of American teachers in African schools.

An increasing number of American colleges and universities are now using the institute's services to screen and select qualified candidates for the scholarships these institutions have made available to African students. Teacher placement, the other function of the institute, has undergone a quantitative increase.

Scholarships and the loan of teachers are true deeds of friendship. To contribute to greater appreciation of Af-

rican culture is to improve international understanding. The organizations that have assumed leadership here are to be commended.

## Learn Russian Firsthand

There's no reason, believe the publishers of *Student*, "the student's Russian monthly," why studying Russian should not be as widespread in our schools as the study of French, Spanish or German. Enthusiasm for learning this superb language is rapidly growing among our young people.

*Student*, now in its third issue, is a brilliantly conceived venture. Its sparkling, richly informative and wholly Russian text is graded for three types of learners: the beginners, the fairly well along and the advanced. For the comfort of novices, accents are marked throughout. Strictly nonpolitical, it aims at giving the feel of Russian life and culture.

If you want to learn (in Russian, of course) about studying Russian by TV, or about Russian space-dogs, or what to wear at a party or at informal events in Russia, and if you wish to try a few recipes or read the story of Russian icons, write and convince yourself (P.O. Box 1627, Washington 13, D. C. Single copy, 50¢; \$3 for six months; \$5.50 per year).

## Crisis in Mexican Education

Mexican education is entering a new phase of development that promises well for the future. The Nationalist Action party, composed largely of influential Catholics, is prodding the Government to repeal restrictive Article 3 of Mexico's Constitution, which declares that religious groups "shall have no connection whatsoever with institutions imparting primary, secondary or normal education."

Article 3 was originally taken to mean that education should not only be in the hands of the state but be anti-religious as well. President Cardenas changed that interpretation in the mid-thirties for the sake of national harmony. Now, because of recent legislation prescribing uniform textbooks for all schools, whether public or private, an attempt to revert to the original interpretation is feared.

Christian educators in Mexico be-

lieve the time is finally ripe, after more than forty years, to remove obnoxious Article 3. They charge that education has become a state monopoly, instead of an institution of representative democracy.

Government spokesmen are worried by the agitation. In a lengthy document that seemed designed to arouse a slumbering anticlericalism, they recalled how the country had been "immersed in blood" by those who mobilized religious sentiments to gain political control. They conveniently ignored Mexico's duty as a member of the United Nations to abide by the UN Charter of Human Rights, which, among other things, affirms the rights of parents in the education of their children.

## Spy Ring in India

One of the significant developments of the past year has been the gradual awakening of India to the existence of a Communist threat from without. With the uncovering of a Chinese Communist spy ring in New Delhi, as reported in the June 20 *Christian Science Monitor*, India's concern about its northern neighbor continues to mount. The suspicion is growing that Red China is interested in more than a few slices of border territory. Her ultimate aim, many Indians are becoming convinced, is to push "by military conquest" to India's southern seas.

As evidence of Communist intentions, Dr. N. Raghubira recently gave a press conference which made headlines in New Delhi. The Congress-party member of Parliament cited Red China's military build-up in Tibet. He estimated that Red China now has six divisions—all in combat readiness—on India's northern frontier. Each possesses heavy artillery, self-propelled guns and T-34 Soviet tanks. New airfields in the Himalayas have put the Chinese Communists less than two-hours flying time away from New Delhi.

At the close of the Chou-Nehru talks on the Sino-Indian border dispute last April, the apprehensions of most Indians gave way to relief. Though Prime Minister Nehru had committed India to still more talks on what should have been a closed issue, he had not, Indians reasoned, given anything away. Now, however, with the evidence of a Red Chinese military build-up so obviously



aimed at the heart of India, and the discovery of the spy ring, relief has again given way to uneasiness. And Mr. Nehru, who apparently still believes one can profitably negotiate with Peking, is being subjected to new barrages of parliamentary heckling.

## Turks Face Reality

The new Government of Turkey has discovered it is a lot easier to rub out parliamentary democracy than it is to create the political and economic conditions necessary for its survival. Though the military regime of Gen. Cemal Gursel is off on the right foot,

it has painfully realized that it will take more than another round of elections in October to halt Turkey's plunge toward chaos.

One of the first moves of the Committee of National Unity, which seized power in Ankara two months ago, was to install in the Government a team of civilian economic experts who seem to know what they are about. They have cut back sharply the fantastically huge public works program initiated by former Premier Menderes as an electoral gimmick. From now on, top priority will be given to those projects which will help diminish the country's chronic trade imbalance. Irrigation and refor-

estation will be high on the planning lists.

On the agricultural front, the Government has taken a bold step. It has courageously informed the peasants, who make up the bulk of the country's population, that they cannot expect the rise in prices for their produce imprudently promised by Mr. Menderes.

In short, the Turks are in for a period of belt-tightening. But only a strong Government, brooking no opposition, can make an austerity program work. Hence the new regime may be around longer than the few months it originally intended. The important thing is to put Turkey on the road to solvency.

## Farewell and Salute

MUCH OF JOHN Masefield's poetry is filled with poignant remembrances of the sailing ship, "that sea-beauty man has ceased to build." The recent announcement by the Admiralty that H.M.S. *Vanguard*, last of Britain's battleships, is to be broken up is worthy of equal attention from the poet laureate. For it would seem that the breed of ships that maintained Britannia's mastery for nearly four centuries simply did not care to outlast the day of glory.

But as *Vanguard* slips into history, she leaves a message and a lesson.

On the eve, and during the early stages of America's entry into World War II, there was, seemingly, no term of opprobrium worse than that of "battleship admiral." Those naval officers who maintained that the battleship still had a vital mission to perform were subjected to almost unprecedented mockery and abuse. Pearl Harbor and the loss of H.M.S. *Prince of Wales* and *Ripulse* off Malaya seemed to confirm the critics. That no other form of Allied power had fared particularly well in those general actions did not seem to make much of an impression.

When, a few months later, the U.S.S. *South Carolina*, properly teamed with a carrier and light surface forces, knocked down 20 attacking Japanese aircraft in as many minutes, the storm of abuse began to abate. It continued to wane as the guns of American, British and at last, once more, French battleships paved the way to victory across enemy beaches.

The night of October 24-25, 1944, found the U.S.S. *Maryland* and five other grand old ladies, all of them raised from the mud of Pearl Harbor,

MR. KENNEDY, a former newspaper reporter and editor, specializes in military affairs.

on station in Surigao Strait, the Philippines. In the classic sea fight that night, those six old battlewagons, alone of all the major United States air and sea units available, played their role to perfection. Having interred a major portion of the Japanese Fleet, the battleship admirals could turn on their tormentors a properly Navy, and amply justified, gaze of scorn.

As late as 1951, at Hungnam, North Korea, the U.S.S. *Missouri* proved to be the only "weapons system" with the precision and the power to seal off the port with fire and so to make possible the evacuation of American forces and Korean refugees. At Quemoy, in 1958, the absence of the *Missouri*, "moth-balled" by then, nearly got us into a do-it-yourself world war.

It is, then, fully as dangerous to preach premature "obsolescence" as it is to depend on worn-out weapons and policies. The stretch-out of the B-70 intercontinental bomber program and the cancellation of the advanced F-108 fighter on grounds that the missile is now all-powerful are fully as dangerous today as was the ridiculing of the "battleship admirals" in 1940. Fortunately for the future of our country and the West, Air Force Chief of Staff White and Vice Chief of Staff LeMay, by their public support of the B-70 program, are demonstrating professional courage and integrity worthy to rank them with the "battleship admirals."

The true work of H.M.S. *Vanguard* and her magnificent breed is done. Teamed, in the end, with the aircraft carrier, the dreadnaughts of Britannia and Columbia have swept the seas of all who were capable or worthy of opposing them. The line-of-battleship retires, not by knockout, but as "undefeated champion of the seas."

WILLIAM V. KENNEDY

# Washington Front

## Reckless Reform

SOME AMERICANS apparently have an uncontrollable urge to reform other peoples' countries. They also seem to feel a deep sense of guilt if they are allied with conservative non-democratic nations. Political analysts have recently noted that some of the difficulties faced by the Japanese Government at the time of the scheduled Eisenhower visit can be traced to the reforming zeal of General MacArthur's advisers in 1945 and 1946.

In those years Sanzo Nozaka, chairman of the Japanese Communist party, was brought back to Japan after many years of exile. The constitution of the country, written largely by American personnel, renounced even the maintenance of land, sea and air forces. The check-off system for the collection of union dues was granted to the unions, which were soon to be dominated by the Communists and Left Socialists. A modified progressive education was imposed on the schools. The press was encouraged to criticize the Government, although the publishers were not asked at the same time to recognize their own responsibility to the public. Fifteen years later these reforms were to plague the Kishi Administration when it wished to sign a treaty favorable to the Japanese but unfavorable to the Left.

The United States has more trained sociologists, anthropologists, social psychologists and political scientists than all other countries of the world combined. They have written innumerable articles and books to tell us

that no nation can peacefully impose its institutions upon the peoples of another nation with a different background and culture. And yet, when the opportunity arises, some of our scholars succumb to the desire to reform because they cannot bear to work with leaders whom they define as anti-democratic.

The imposition of the forms of democracy on Japan is of a piece with our desire to rid ourselves of our conservative, non-democratic allies without a decent regard for the consequences of our action. We did nothing to discourage the change of regimes in Korea. There is constant pressure for us to intervene in Taiwan, the Dominican Republic and in some other allied countries to remove non-democratic leaders in favor of unknown regimes. We may gain relief from our feelings of guilt by removing these leaders, but we may lose allies in the process. We seem to forget that there is no obvious value in deposing a pro-American tyrant like Batista when his successor is the anti-American, pro-Communist tyrant Castro.

The Communists can impose their institutions because they stay in a country and enforce their will upon a people. We can destroy anti-democratic institutions, but by the nature of things it is difficult to enforce the democratic way of life. The beneficiaries of our action all too often are not democrats, and sometimes they are pro-Communist and anti-American.

A review of the results of our efforts at reforming others during the years since World War II should serve to remind us that the destruction of old-fashioned tyrannies is worse than pointless if by the reforms we open the way to totalitarian Communist tyrannies.

HOWARD PENNIMAN

## On All Horizons

**LAYMEN TO MISSIONS.** One notable facet of the lay apostolate in our time is the work done in foreign missions by single and married lay Catholics. A résumé of the program, the opportunities and the organizations in the U.S. which foster this work is given in *Lay Missionaries*, by Douglas R. Roche (Grail Publications, St. Meinrad, Ind. 25¢).

**▶RECORDED RESPONSES.** Training altar boys to respond properly during Mass is now made easy. The *Altar Boy Drill Record* (45 r.p.m.) can be obtained from Drill Record, Box 443, Davenport, Iowa, for \$2.

**▶RETREAT CONFERENCE.** On August 4, 5, 6, the National Catholic Laymen's Retreat Conference will hold

its 18th biennial meeting in Philadelphia at the Sheraton Hotel. For information contact Richard F. Betres, 1819 Arch St., Philadelphia 3, Pa.

**▶GIFT FOR A CONVERT.** Do you wonder how to help a convert, or how to supply information of things Catholic to interested non-Catholics? Catholic "routines" are well presented in *Handbook for New Catholics*, by Aloysius J. Burggraff, C.S.P. (Paulist Press, New York 19, N. Y. \$2).

**▶AT ANTIGONISH.** A ten-day conference on social action, beginning Aug. 12, is scheduled by the Extension Dept., St. Francis Xavier Univ., Antigonish, Nova Scotia. The program seeks to attract as participants those priests and seminarians interested in the socio-

economic problems of our time, with special relation to the Antigonish Movement. Fees (tuition, room and meals): \$25. Address Msgr. F. J. Smyth, director of the Coady International Institute, at the university.

**▶FRANCO-AMERICAN.** The history of New England's first national parish, St. Joseph's, Burlington, Vt., has been written by Rev. Joseph N. Couture, S.S.E., of St. Michael's College, Winoski Park, Vt. This parish, whose church and school are the largest in the State, was founded in 1850 to serve the needs of French-speaking Catholics.

**▶SODALISTS MEET.** Delegates from sodalities in all parts of the U. S. will gather in New York City Sept. 1-5 for the second Sodality Congress of the Lay Apostolate. The program is intense, diversified, well tailored to the needs of lay apostles. Information will be supplied by Regional Sodality Office, 39 E. 83rd St., New York 28, N. Y. E.I.

# Editorials

## Death of a Conference

**D**ESPITE HIS FERVENT avowal of a "peaceful coexistence" at the Rumanian Party Congress in Bucharest, Nikita Khrushchev's henchmen are busily pursuing his summit-born vendetta against the West. The proof was given at Geneva on June 27.

At the 47th session of the ten-nation disarmament conference between East and West, after Marian Naszkowski, Polish chairman of the day, had allowed the Eastern delegates to charge the West with obstructing all efforts to discuss disarmament, the Soviet bloc dramatically stalked from the conference hall and began the march back to Moscow and other points in the East. The West could not even get the floor from the arrogantly partisan chairman, who himself led the sorry parade from the treaty chamber, presumably at a signal from Soviet Delegate Valerian Zorin. The strategic withdrawal of the East from the deadlocked negotiations was no sudden tactical move. It was covered by a barrage of notes from Khrushchev to the Western heads of government, charging them with persistent attempts to pile obstacle on obstacle in opposing an arms treaty.

Thus comes to a close one more sad chapter in man's efforts to limit the production of nuclear and conventional weapons. The late Geneva conference, which began on March 15, was doomed from the start. The West steadfastly pleaded for a treaty marked by phasing, balance and control; disarmament must proceed step by step, with each step assuring security for all parties and eliminating the danger of an imbalance of power or the possibility of cheating. With equal rigidity, the Soviet bloc insisted from the beginning that the West must commit itself to a program of "complete and general disarmament" before there could be any discussion of the "relatively minor issues" of adequate controls. Since no progress was made up until April 29,

the conference at that time adjourned and waited for directives from the Paris summit.

There was no help from the abortive summit, but Khrushchev there set a precedent of dictatorial tyranny which has now permeated to lower levels. He announced on June 2 that he had a "new plan," and on June 7 the delegates dutifully waded back to Geneva through the debris of the Paris debacle. But although the new plan had high propaganda value, the reconvened arms conference continued in such a hot climate of suspicions, charges and threats that it was evident that any new proposals had as much chance as the proverbial snowball in a blast furnace. Except for its rude abruptness and apparent disregard of world opinion, the final breakoff surprised no one.

The collapse at Geneva does not mean that armaments are a dead issue. The work of the torpedoed conference will be transferred to the UN General Assembly next September. This move will give the Soviet Union a bigger sounding board than Geneva provided. The neutralist Afro-Asian bloc in the UN is likely to give a sympathetic ear to the deceptive Russian peace pitch. There will be renewed efforts to denigrate the West and convince the world that peace is a product with a Soviet trademark.

In one sense, the demise of the Geneva talks is a tragedy. Russia has deliberately broken one of the remaining lines of communication that were left open after Paris. The thin stream of rational dialogue is fast drying up as Khrushchev doggedly argues the novel thesis that "we can't do business with Eisenhower." The consequences of the Soviet thrust toward self-imposed isolationism may not be visible yet, but they contain no hope for any kind of peaceful coexistence with the West.

## MRA's Ideological Offensive

**T**HE GERMAN coal miners from the Ruhr who are now touring this country with their play *Hoffnung* (Hope) admit they are dismayed by mounting Catholic criticism of the Moral Rearmament movement, which the play dramatizes. How can it be, they ask, that the Canadian bishops have warned Catholics against taking active part in the MRA movement when Catholic Chancellor Konrad Adenauer of Germany has sponsored *Hoffnung* and encouraged the work of MRA? How can it be that American Catholic papers are printing articles and editorials against MRA when Swiss Catholic schoolmasters and rectors have hailed the play and the work of MRA? There is a very simple answer.

After seeing *Hoffnung*, one might at first think that all Christians could agree on the message of the play. The "drama" is a series of 10 scenes. The first two scenes show the life of a worker in the Soviet Zone of Germany; the next four show the decadence and materialism the worker finds when he escapes to West Germany. At this point it is pretty much a case of "a plague on both your houses." Then the workers see a film entitled *Freedom* that gives them the message of MRA. In the last three scenes of the play there is much talk about the principles of MRA: one must counter ideology with ideology; begin first by changing oneself; strive for absolute honesty, purity, unselfishness and love; fight



against hate, fear and greed. MRA is seen as an ideological force that can "put the free world on the offensive with the winning idea." The disillusioned worker is converted, and so is the East German agent who comes to bring him back to communism; the agent realizes that MRA is a more revolutionary movement than the revolution of communism.

It is no wonder, then, that Chancellor Adenauer could give the zealous miners a pat on the back. After all, many of the miners who act in *Hoffnung*—each of them is introduced from the stage after the play—are former Communists. It is no wonder, too, that even some priests have thought MRA was a good thing. If *Hoffnung* represents MRA, why, surely, the movement looks like an appeal to basic moral values.

References to Christianity in *Hoffnung* are few, fleeting and so superficial that there is nothing more to them than the mere mention of the name Christian. It is just as often stated in the play, and emphatically, that MRA is the *only* answer to communism. There seems to be here, therefore, not merely indifference to religion but a by-passing of it; MRA seems to assert that it alone is totally capable of dealing with life in these days of struggle with communism (see Robert A. Graham, "Moral Rearmament," AM. 11/28/59). Indeed, MRA leaders deny that it is a religious movement, though they are equally emphatic that the ordering of human life is due to God's direct intervention in the soul, and that they have the means of bringing such intervention about—silence, recollection, meditation, confession of weaknesses and faults to others. The beleaguered *Hoff-*

*nung* actors point out that MRA has no hierarchy, no sacraments, no rites; therefore, they argue, it is not a church, not a religion. In fact, they add, many people, including Catholics, have found through MRA a return to the practice of their own faith. What all this really comes down to is that MRA is, indeed, not like the Catholic Church and the Catholic religion, but very much like some forms of Protestant evangelical religion.

It is no wonder, then, that Most Rev. Thomas L. Noa, Bishop of Marquette, Mich., has forbidden Catholics to attend MRA meetings in his diocese, which includes Mackinac Island, where MRA has one of its two major world centers. It is no wonder that in May this year the Canadian bishops cited a directive of the Holy Office forbidding Catholics to hold office in MRA, and that they then declared:

This definite stand of the Church is based particularly on the fact that Moral Rearmament is a religious movement, differing in its doctrine from that of Catholics, and several of the practices it recommends call for serious reservation from the point of view of Catholic faith and morals.

That directive of the Holy Office described Moral Rearmament as "a movement that does not possess the heritage of doctrine, spiritual life and the supernatural means of grace which is proper to the Catholic Church."

Under the circumstances, therefore, zealous and talented Catholics should devote their time and energy to organizations less suspect and controversial than MRA, and leave MRA's plan of personal reform and spiritual idealism to those who have not yet found the Truth.

## Isn't There Another Side, NEA?

UNDER THE PICTURESQUE title "The Dangerous Shears," the National Education Association published in its *Defense Bulletin* (No. 85, June, 1960) an account of "an alarming phenomenon of recent months . . . a seeming increase in the number of voluntary censors whose objective seems to be the elimination of materials available to students and teachers." Under the suggested image of some grim Atropos snipping away at the fabric of our freedoms, the NEA rounds up many instances wherein the "elimination of educational materials has been secured through the protest of one individual or group merely because there *was* such a protest." NEA's main concern is with pressure brought to bear on textbooks. One would certainly agree that the shears are cutting dangerously deep into freedom when a book is removed from a library because the Daughters of the American Revolution think that any kindly reference to the UN is treason to the United States.

But with all these protests that freedom is being attacked in the matter of reading, there is certainly another side to the question. We applaud NEA's constant concern to safeguard this freedom, but has the association ever devoted a bulletin to the clear fact that safeguards *can* be prudent and necessary?

A case in point is a recent situation in the public library in Clifton, N. J. For at least 13 years, stated the

Newark *Advocate* on June 23, in its account of the controversy, the library had considered certain books unfit for the reading of the young. The books were kept separate but fully available to adult readers. Recently, however, the library board of trustees decided by a 5 to 4 vote that all books in the library ought to be available to anybody; the result is that any child over 13 who has a library card can draw out any book his knowledge-thirsty little heart may desire. This decision has been protested by scores of parents, but the library board had listened too well, it seems, to the slogan that freedom to read is our "first freedom."

This situation can most likely be duplicated in hundreds of U. S. communities. Is it not time for the NEA and other organizations that are so zealous to shield us from the shears to issue—just once is all we ask—a statement that in this whole vexing problem of the availability of reading material freedom is not the only, sole, solitary and unique solution? Protests against infringements on freedom to read would be much more convincing and would win the support (shall we insert the sly little word "even?") of Catholic individuals and organizations if the crusade for freedom were tempered once in a while by a stated awareness that freedom, even in a democracy, can run smoothly only when a governing-wheel of responsibility is built in.

# Reclaiming the Tragic Sense

David Yount

**S**PEAKING in unemployment-bound Detroit, Gov. Howard Pyle of Michigan told an assembly of workers a few years ago that "the right to suffer is one of the joys of a free economy." Fortunately for Mr. Pyle, American workers don't send heretics to the stake. If they did, the Governor might quickly have enjoyed his right to suffer. For in our contemporary society suffering has assumed the status of a mortal sin, and few men will rally to an economy that promises pain.

The modern world's collective crusade against suffering is a noble one. But its principal motive is less than noble. Traditionally, pain has earned mankind's hatred because it attacks the wholeness and dignity of man. Today, pain is pinpointed for society's attack because it stands as the very antithesis of the modern world's concept of progress: material comfort.

"Of course, the basic trouble with people like us is that we all imagine we've got something to lose." In these few words George Orwell's fictional character, Mr. Bowling, neatly summed up the modern situation. Mr. Bowling's skepticism is widely shared; man's unspoken fear is that he may have *nothing* to lose and only pain to gain from life.

## QUIXOTIC PERVERSION

Today at the height of material prosperity, modern man has a vague sense of being cheated. Perhaps never before in history has mankind collectively felt so unsure of itself. The whole foundation of traditional belief has been yanked like a rug from under man's feet, and he is still trying to regain his balance. Resplendent in wash-and-wear finery and tranquil in his Miltown stupor, the modern suburban skeptic smiles bravely into the mirror of his own self-esteem. What he sees reflected is a quixotic perversion of the god-man science has promised to make him.

The bewildered modern naturally seeks a scapegoat on which to blame his insecurity. Sartre supplies a villain: "Hell is other people!" T. S. Eliot explodes Sartre's comfortable misanthropy with the rejoinder: "Hell is oneself!"

Those among us who can swim in the swift current of physical science rest comfortably in the belief that man's soul is a tin-type from the Ages of Faith, and that human dignity is founded on a set of sophisticated taboos like wearing clothes and using the proper fork. But the bulk of men vaguely fear that mankind is suf-

fering the cruelest of jests: that after centuries devoted to subduing the brutality of our environment, we are discovering *ourselves* to be mere brutes. Accordingly, the promise of an earthly paradise palls before the reality of the hells within us.

In such a climate of anxious unbelief the prevailing human sentiment is bound to be expressed in a simple utilitarianism, which, while it is unselfish in dispensing its benefits, is nevertheless concerned simply with the extension of material comfort. When comfort stands as the prevailing ideal and man's essential dignity is held in question, the cult of the body begins to collect its worshippers. Pain becomes the common enemy of mankind.

## OUR GREATEST TRAGEDY

Today mankind would like to characterize suffering as the world's greatest tragedy. Our greatest tragedy, however, is the loss of a sense of tragedy, a blindness to the privileged role that suffering has always played in every dignified human life.

The sense of tragedy is the most pervasive element in every well-founded civilization. It performs the function of binding all men in a common philosophy of man and his destiny. In the tragic vision, pain does not spite man; it confirms him. Tragedy pierces to the core of human nature to explain the rhythm of human life: its simultaneous triumph and destruction, darkness and enlightenment, mourning and rejoicing.

In the history of man every tragic age was refined in the crucible of suffering; the modern world rests cradled in the womb of comfort. The tragic consciousness in every age and society is based upon a common conviction of man's essential dignity, be he considered master or victim of circumstance.

But man has always found his nobility hard to wear. Dignity demands responsibility; responsibility requires decision; and decision is made only with sacrifice and suffering. Modern man refuses to acknowledge his nobility, because he both fears to suffer and hesitates to make commitments.

The notion of tragedy is as old as man's first realization of his uniqueness among the creatures. The Western world is most familiar with tragedy in the literature of Greece. Aristotle in his *Poetics* drew upon Sophocles' *Oedipus Rex* for his definition of tragedy: "A tragedy is the imitation of an action that is serious . . . , of action and life, of happiness and misery . . . , with incidents arousing pity and fear." Greek theater was the realization of the tragic sense of a whole people, assuming the character of ritual.

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The Greek tragic hero was invariably the victim of circumstances beyond his control. Indeed, Aristotle delineates the character of the tragic hero as "an intermediate kind of person . . . , whose misfortune . . . is brought upon him not by vice and depravity but by some error of judgment." Thus it is that Oedipus is led unknowingly to commit the sin of incest. We may wonder that Oedipus felt the necessity of going to the length of blinding himself because of his sin, but we must appreciate him for what he is: a tragic hero, the victim of fate, who has the nobility to stand up to that fate. The tragic hero never ran away.

The Greeks were perhaps too sensitive to the unavoidable frustration in man's moral purposes. But they were emphatic in their declaration that man *has* moral purposes. In his submission to fate the Greek tragic hero humanized it. Fate, ever so blind though it might be, never blinded the Greek to his moral integrity. Pain and even death confirmed man as man.

Our modern playwrights, sensitive to the ignorance and frustration in contemporary life but unable to affirm a faith outside of man, tend to ape the Greek tragedians' affirmation of the human spirit. The two most significant plays of the past Broadway season, Archibald MacLeish's *JB* and Tennessee Williams' *Sweet Bird of Youth*, are just such attempts. Their success as moral tragedy is brilliantly assessed by Kenneth Tynan in "The Dilemma of the Theater" (in *Holiday*, October, 1959):

Both plays have a missing facet: neither admits any human responsibility for the human condition. We see man in relation to forces, either cosmic and external (*JB*) or neurotic and internal (*Sweet Bird*), that are utterly beyond his control. He is alienated from society, isolated and victimized, and nowhere is the possibility even considered that he might, in some madcap Utopia, be able to shape the circumstances in which he lives. Both heroes go through torments in expiation of sins they are hardly aware of having committed. It is as if suffering itself, in a vacuum, were by definition heroic, useful, and even necessary.

Having saved the shell of Greek tragedy, MacLeish and Williams proceed to dispose of its contents. They transform the tragic hero into a kind of caged animal, isolated from his fellows and even from himself, suffering simply because pain is the only means of self-expression open to him. In the bulk of our serious modern drama, man occupies the center of life's stage not because he shapes life but because he is the one being who is profoundly affected by it.

This is, of course, tantamount to establishing man's uniqueness on his sensitivity to pain. Gone is the Greek

sense of man's community with man. Gone too is the natural nobility of which suffering is the test. Granting the limitations of the Greek vision, the *modern* vision is stunted to the point of blindness. Nevertheless the tragedians among us are to be credited for affirming suffering as a value (however mysterious!) amid the common clamor against discomfort.

Clearly suffering can be of value only to a creature of value. But how can the dignity of man be proved? The biologist Rostand tells us that he sees man's nobility through the microscope. But how many scientists can establish man's uniqueness on mere physical evidence? If man's dignity can be affirmed at all, must not the affirmation be the product of simple faith or intuition? In ages of faith and enlightenment the intuition of man's nobility goes unquestioned. But in periods of intellectual and social upheaval tyrants arise who justify their own inhumanity to man by their denial of man's dignity. We live today in just such a period.

#### HUMAN DIGNITY

The dignity of man rests squarely upon his identity as a moral creature. Man is uniquely and inescapably a creature of value because of the radical freedom he alone possesses. Life for man is a series of choices in search of good, influenced (but never determined) by internal and external forces. Man must make the final decision for himself. Ultimately, man is of value to himself because he is of value to God Who made him.

The faith of Christians in man's dignity rests upon the word of God at the creation: "Let us make man to our own image and likeness." Mankind's claim to dignity was insured when God sent His own Son to walk among men as Man.

Christian tragedy began on Calvary, when a Man who was God chose to follow His Father's will, and died that that will might be accomplished. But the Christian tragedy did not end upon the cross. Christ's Resurrection sounded the death knell to the old concept of tragedy ending in death. With Christ, the new tragedy turns death into eternal life.

The Christian tragedy as it is lived day-in, day-out is the Christ-tragedy all over again: a choice of the Father's will above all else. Aldous Huxley cynically spotlighted the peculiarly Christian dimension of tragedy when he remarked in one of his novels: "The best is the enemy of the good!"

Life, says Christian tragedy, is full of choices demanding decision. Each decision in turn means loss, even—as Huxley indicated—the loss of a lesser good for the sake of the Greater Good. It is of the essence of decision to shut off alternatives; to decide is to press on, never to return. Indeed the maxim of the tragic vision might well be Thomas Wolfe's "You can't go home again."

On the most basic level Christianity demands of man an adherence to commands that limit his activity and deprive him of apparent goods. But above the level of mere prohibitions are the injunctions and invitations of Christ Himself: to be pure in spirit, to assume Christ's own burden, to suffer persecution for His sake. At this



level of the Christian life, man eschews legitimate goods for the Greatest Good, led on by grace, by faith, by love.

Man cannot drift in a moral vacuum. He is a moral creature; the human situation is ever a moral situation. Over the past half-millennium Western man has succeeded in secularizing his civilization. He has failed miserably in his attempt to secularize himself.

True, man has succeeded in distorting almost beyond recognition the Image in which he was made. But he cannot completely demoralize himself without destroying the vital freedom that is his humanity. As it is, the man who violates the law of his members becomes his own worst enemy and a fugitive from God. His rejection of God is a sin against himself.

What then is the fate of modern man? Is he doomed at best to be a spectator of his own inevitable self-destruction?

#### REALISTIC SENSE OF TRAGEDY

Faith indeed is central to Christian tragedy, but so too is the *hope* embodied in that faith. Christ's crucifixion symbolizes the daily crucifixion of all men. But it does more: it looks to the final resurrection of all men. Without the Resurrection the incident of Christ's death offers but one more historical example of persecuted innocence. If this fact alone accounted for the Christian sense of tragedy, we could as easily speak of a "Socratic" sense of tragedy. We would end where we began: back with the noble man meditating upon his doom.

Christ did more than merely establish a cold contract with man under terms of which man might—in suffering and obedience—save himself. Christian tragedy is meaningless apart from charity. Charity is the work of the Christian: "By this shall all men know you are my disciples, because you have love for one another." The two great Commandments of God are commandments of love. Christ's own example of suffering was the supreme act of love: "No greater love has any man than he give his life for his friends." Hence suffering offers more than a transitory evil to be tolerated in hopes of salvation. The life of suffering accepted in the spirit of love is itself a prefigure of life with God. In the most primitive sense: to love is to sacrifice.

In his book *The Idea of a Theater*, Francis Fergusson examines the role of the drama as the expression of a civilization's values. He concludes:

Drama can only flourish in a human-sized scene, generally accepted as the focus of the life or awareness of its time; and such a focus no longer exists. . . . When the idea of a theater is inadequate or lacking, we are reduced to speculating about the plight of the whole culture.

The serious modern playwrights are limited to turning their camera's eye on the modern dilemma to record impressions of the passing scene. Since the age lacks focus, of necessity their perspective lacks clarity and universality.

A valid "realism" in the modern arts must be true both to the character of man's situation *and to the*

*character of man himself*. Hence there is but one "realism," one sense of tragedy—and that is Christian tragedy.

Perhaps no more than a handful of contemporary Christian dramatists have made explicit attempts to reclaim the tragic sense. Of these few, the most successful by far has been T. S. Eliot. His *Murder in the Cathedral* is full-blown tragedy, Greek in design, Christian in character. Thomas à Becket, faced with a decision to sacrifice his ideals or be sacrificed to them, is human enough to pause and weigh the burden that fate has placed upon his conscience. The agony of the impending decision increases as first one, then another temptation offers him an "honorable" alternative to martyrdom.

Now the final Tempter, à Becket's own pride, appears, shunning these alternatives as too gross and suggesting martyrdom not for its humility but for its glory. In this tragic moment à Becket, racked with the agony of decision, cries out:

Is there no way, in my soul's sickness  
Does not lead to damnation in pride?  
Can I neither act nor suffer without perdition?

God's grace is equal to the moment, and à Becket makes the decision that spells his doom and his salvation:

. . . that decision  
To which my whole being gives entire consent.  
I give my life  
To the law of God above the Law of Man.

#### NEW AGE OF CATACOMBS

Eliot is still a prophet in the Wasteland. Yet his appeal is sound and compelling. He and others like him are challenging modern man to take a good look at himself and find the imprint of God, the dignity of a free spirit, the destiny of a chosen creature. In an age in which mass communication is molding men's minds, it is imperative that Christian writers create a new realism that is as true to man's character as it is to his situation. à Becket's dying words are a challenge to them:

Those who do not the same  
How should they know what I do?

The great divorce of faith and culture four centuries ago drove religion from the market place and the schoolroom into the churches. Where religion did not shrink to mere sentiment, it was forced to seek sanctuary in that corner of life which is public worship. As a consequence, the modern believer is acutely aware that he works and lives in one world, worships in another. The horror of the modern Christian mentality is that it accepts this cultural-religious schizophrenia as normal.

Let us not mistake the facts. In a world full of churches and free public worship, we are living the faith in a new age of the catacombs. Faith must reclaim the culture; only in the faith is there hope. It is for those who have the faith to appeal to the latent nobility in modern man. It is for them to reclaim the tragic sense for our time.

# Public Relations for the Church

*James E. Bulger*

**R**ECENTLY CATHOLIC publications have discussed the coming of public relations to various dioceses. They have begun to make it clear that public relations is not a matter of putting a girl in a chancery office on the telephone to answer questions about days of fast and abstinence, although some Catholic advocates of public relations for the Church believe it is that simple. I think I can say modestly that I know good public relations when I encounter it. Public relations is my business. A practitioner for forty years, I am one of the four organizers of the Public Relations Clinic of Chicago, the first organization of its kind in America. I belong to other professional groups and am accepted as a journeyman. I want to say for the record that what has occurred in Catholic public relations recently is to the good. It is not sufficient, however, that only a handful of priests know about this movement. The educated Catholic laity ought to be familiar with it.

## COOLNESS TO PUBLIC RELATIONS

I believe public relations professionals should be quick to approve what has been done and to urge its extension. This is actually a change in my own thinking. In spite of my years in public relations, or perhaps because of them, I separated the Church from public relations. I approved it for some Church institutions, including Catholic colleges and universities, but I hesitated to say that an archbishop should have a public relations director. I dwell on my own coolness to public relations for dioceses because it may indicate the reasons for the late start in this field. If I, a full-fledged public relations practitioner, interested too in Catholic Action, did not from the start see the need for public relations, how could you expect a priest, educated along entirely different lines, to be enthusiastic?

Several years ago, the late Archbishop of Chicago, Cardinal Stritch, denounced birth control. The piece was published in the Chicago press. Among some Protestants there was a protest. I became aware of a quiet storm when an associate complained to me.

"That story is bad public relations," he said, "for the Catholic Church and the Cardinal."

"The Church," I snapped, "doesn't need any public relations. Neither does the Cardinal."

The reply not only was ill-natured, it was inaccurate. The Church does need public relations.

What I was trying to tell my associate was that sin is sin, and the Church cannot compromise with it on

the basis that it might be "bad public relations" to denounce it and that someone might be offended. From another point of view, however, my waspish reply was an expression of the unthinking Catholic—the layman belligerent in his defensive attitude.

"The Church doesn't need public relations" is a kind of boast. It is similar to the boast said to have been made years ago by engineering students at the University of Illinois: "We engineers don't need no English." I doubt if they ever said that, but it was a story that went the rounds.

The belligerent attitude was reflected by a certain young priest who handled his public relations as inexpertly as did I, the so-called expert, in answering my associate. At a commencement exercise the bishop of the diocese was the featured speaker. The girls' college expected great things from the newspapers. This bishop was very accessible, extremely cooperative. The young priest in charge, however, was not so accessible. A classmate of the bishop, an old priest, was present at the exercises; during a wait he told a newspaper photographer that a grandniece was in the graduating class. The photographer was delighted. "We'll get a shot of you," he said, "with your grandniece and the bishop." Whereupon he approached the young priest in charge, who was horrified. "His Excellency," he said, "will lend himself to no such circus stunt. What we want is a picture of the bishop, seated."

"That, Reverend," replied the polite young Protestant photographer, "may be what you want, but my paper wants the other shot."

"Your paper," said the young priest, an ardent Democrat talking to the representative of a Republican paper which he did not like, "may run City Hall, but it doesn't run this commencement exercise."

"Okay, Reverend," said the photographer. "Have it your way." So it was that instead of a three-column cut that was scheduled, the commencement exercises got a stickful of type and the young priest had his way.

This kind of press handling is not unusual, I am told. I have heard it discussed privately in groups of Catholic reporters.

In Chicago, we have an organization of Catholic men and women in communications. They have worked in newspapers all over the country. At one time I was president of this organization, the Gabriel Guild, and heard complaints of inexpert handling from you know where to you know whose sunny shores.

Now, a reporter's complaint of lack of cooperation must not always be taken too seriously. Reporters, particularly young ones, may have delusions of grandeur;

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they expect the public to revere the power of the press. Catholic reporters suffer from the same occupational disease as do others. When, however, a seasoned newspaper man tells of inept press relations, we can believe that improvement is possible, and that the Church will benefit by such improvement.

The common error is to think that public relations and press relations are synonymous terms. Press relations is a part of public relations. You can have effective public relations with scarcely any press relations. Many corporations employing effective P. R. staffs have little commerce with the public press.

The Ordinary of a diocese has a public relations problem more important and more complicated than that of corporations, yet where is the bishop who relies on a public relations adviser as implicitly as he does on his lawyer? The truth is, of course, that few corporations give the same allegiance to their public relations directors which they give to their lawyers. Anyone, of course, knows how to write an ad, correct the timing on traffic signals, or conduct a public relations campaign. It will take a long time to convey the idea that public relations practitioners study as many years as the average lawyer or physician. Yet, trust in public relations experts is growing daily. The move to get public relations recognized as a profession goes forward year by year. Of this development, the Catholic hierarchy, except in notable instances, may not be fully informed. This is not a strange fact, because business itself has only recently awakened to the possibilities of public relations. Even today, nine out of ten businessmen and newspaper reporters would tell you that public relations is a high-hat term for a press agent. Last year the *Wall Street Journal* published a story, from Hollywood, based on that theory. Public relations men in every part of the country resented the story, which told of a press agent in Hollywood and erroneously called the press agent a practitioner of the art of public relations.

Efforts of the laity to help in Catholic Action often are awkward. I have seen evidence of this ineptitude, and I do not recommend an all-out effort on the part of amateur public relations men to get better press relations for dioceses or parishes. Lay persons will be eager to help, but the eagerness is unfortunate if the help proffered is not expert, not professionally guided. Ordinarily, I have as much confidence in willing amateur help as a surgeon would have in amateur help for an appendectomy.

As chairman of the public relations committee of the Chicago Serra Club, I prepared a brief for our men. Excerpts from this 10-page brief, which was read to all who were going to visit parishes, may underline the care with which the problem of better public relations for a diocese should be approached:

We need Catholic leaders. Too long have we been underground. Until recent years Catholics were on the defensive. We have the philosophy the world is hungry for. We must take our rightful place, not only in the cloister and sanctuary, but in the market place.

There in the market place, from which He for so long has been excluded, we must bring Christ with all His beauty and with His glorious doctrine. This is one task Serra has undertaken and is carrying out.

Our dues pay our expenses, and leave us a substantial amount each year to help His Eminence pay for the education of priests. Our main work is vocations. In season and out, we talk up the need for vocations among our boys and girls.

You men attending these meetings know all this. Why do we take the trouble to put it down on paper? For only one reason, and that is that when we visit parishes and talk to priests, we may as much as possible tell the same story.

Prior to the issuance of this brief, some eager Serrans called on pastors with the attitude that now everything vocation-wise would go along. An occasional pastor took our Johnny-come-latelies to task. Friction of this kind was eliminated by the briefing in the manner of approach. Some such briefing is necessary wherever the Ordinary decides to embark on a campaign of public relations and solicits lay participation.

#### STEREOTYPED DEVICE

When a parish or diocesan campaign is to be launched, the counsel might use the stereotyped device of forming a committee. I never send out a news release on an important story of this kind. I always organize a springboard. A story comes out of a luncheon meeting more surely than from a news release.

The "handout" or the regular news release can be used in other circumstances. Anniversaries provide opportunities. On St. Francis de Sales feast, why not a story about Catholic literature? Charity would be a natural on St. Vincent De Paul's feast; interracial work on the feast of St. Peter Claver or Bl. Martin de Porres; the courts and the law on St. Thomas More's day.

Covert attacks on religion could be handled by parish letter-writing committees, which might offset the ill-advised letters to the press which Catholics sometimes write. For example, wrathful Catholics took their pens in hand to write when the Chicago *Tribune* ignored Catholic universities in its selection of the top universities, but Msgr. John Tracy Ellis and Rev. John Cavanaugh, C.S.C., defended the *Tribune* selection.

Opposition to certain newspapers often stems from individual antipathies. Good public relations permits of no such attitude. If persons in a parish are opposed to a certain newspaper, this is clearly their own affair, but it does not help the public relations of the parish or the diocese. Ill-considered criticism of public officials must be watched, too. Indiscriminate criticism in public may or may not be sinful, but it is always, without question, bad public relations.

Most parishes have a bulletin. An occasional piece on public relations would be helpful in these bulletins. The hardest job, as in business, will be to convince those in charge that so far as public relations is concerned, the man they have hired is as expert in his own field as the lawyer, and should be given the same confidence and respect.

# Second Thoughts

## A Theology of Toleration

WHETHER or not Sen. John Kennedy will be nominated in Los Angeles at the Democratic national convention and, if nominated, whether or not he will be elected President, American Catholics will still have to give a better account of what I should call a "theology of toleration" than what we have had to date.

Obviously, a theology of toleration which would affirm religious freedom for all as a principle and not an expedient and which would relate Church and State or, as Rev. Gustave Weigel, S.J., says, "the sacral and the temporal," as friendly and not hostile sovereignties—such a theology would not damage the political fortunes of Mr. Kennedy. But this is only to say that theological conditions have their political and civil effects. What I am concerned with is not only these political and civil effects (both particular and general), but also the theological effects and the ecumenical and pre-ecumenical effects of a better development of a theology of toleration.

There is a good deal of evidence today that Protestant intellectuals recognize the existence within the Catholic Church of two viewpoints on toleration. As recently as eight or ten years ago, the only viewpoint that received any attention was the "thesis-hypothesis" position in which the Catholic Church claims, as an ideal, a certain privileged position in a political society, but suspends that claim when conditions of the practical order argue against insistence on it. Toleration of religious freedom, within this viewpoint, seems forever in danger of falling from the level of principle to that of interim-expediency.

Today, informed Protestants refer to a quite different theological viewpoint inside the Catholic Church. Participants in the Fund for the Republic's "Religion and Freedom" seminar in New York two years ago frequently and explicitly acknowledged the existence of this second theological position on Church-State relations. Several contributors to the recent Sheed and Ward book, *American Catholics: A Protestant-Jewish View*, acknowledge its existence. Even hardy polemicists such as John Mackay are aware, and publicly state their awareness, of a Catholic theological position on Church and State which does not correspond with the old thesis-hypothesis formula that gave rise, understandably I think, to Protestant misgivings.

What I think is significant, however, is that these acknowledgements of the more reassuring alternative Catholic position are always expressed in quite general, non-specific terms. The details are often vague and undifferentiated. There is also the feeling, I think, that those Catholics who see toleration and religious and civil freedom as absolute and ultimate values, justifiable in both theological and political terms, represent only a small and dissident group inside the Church.

The vagueness and the doubts are explainable. It is not enough, I believe, to quote the late Archbishop

McNicholas's statement of 1948 that "if Catholics found themselves in the majority in our country tomorrow, they would defend the Constitution and all its articles as they do today, for they recognize the moral obligation laid on all Catholics to observe and defend the Constitution."

The usefulness of such statements is sharply limited, precisely because they leave untouched the theological reasons why the statements are true. Also, they do not indicate the extent to which these theological reasons are held by Catholic theologians and members of the hierarchy.

These are, in fact, the two principal tasks involved in the development of a "theology of toleration" in the United States: 1) elucidation and elaboration of the theology itself; and 2) full and continuing publication of the extent of this theological consensus in the Church.

Concerning the latter task, I find it both heartening and regrettable that the Protestant World Council of Churches brought out the 95-page report last spring on the Catholic Church and religious freedom. It is heartening that the council sponsored the research and that the report drew a number of intelligent and fair-minded conclusions which could only reassure non-Catholics that the old thesis-hypothesis position on toleration is being contested by a growing number of influential, unquestionably orthodox Catholics. It is regrettable that no Catholic organization has yet performed a comparable fact-finding task. Surely this is a case in which scattered theological statements (scattered geographically and chronologically), when brought together—and they can be brought together because they are all focused on the central problem of toleration and the relation of Church and State—amount to considerably more than simply the bare sum of their parts.

So far as the theology itself is concerned, certain questions, it seems to me, cry out for refinement and development. Have we exhausted all the political and social meaning of the theological truth that faith is a free gift of God, that it cannot be imposed by man or State? When we say that the State "owes homage" to God, or that it must "worship" God, does this necessarily involve bringing into play all the juridical and exteriorly political apparatus of the State, including the coercive and compulsive machinery at its disposal? Cannot the State render "homage" and at the same time respect the fundamental freedom of both the person and the Church itself? Is there a basic theological sense in which the Church would be indifferently served, or even disserved, by a State which was only seeking to accord it a "privileged" position in society?

These are the kind of questions I think our theologians must be asking and answering. Individual Catholic political candidates, Catholic bishops, Catholic editors cannot, of themselves, supply the long-range, permanent reassurance for which non-Catholics are looking. And it is unlikely that the Holy See will furnish that reassurance until the theologians have accomplished their traditional task of elaboration and explanation.

DONALD McDONALD

# BOOKS

## Two Fine Novels; One Monstrosity

### THE INSPECTOR

By Jan de Hartog. Atheneum. 312p. \$4  
NIGHT MUSIC

By Sven Stolpe, transl. by John Devlin.  
Sheed & Ward. 286p. \$4.50

### WATER OF LIFE

Henry Morton Robinson. Simon & Schuster. 621p. \$5.95

It's a good critical rule, as well as being just common sense, to restrict the evaluation of a book to a judgment on what the author has actually produced and not to attempt to ferret out the author's motivation or other subjective attitudes. But if there is one quality in a book that is practically inseparable from an author's personal attitudes, it is the quality of sincerity. To judge a book on this basis, therefore, is to come close to passing a judgment on the author, but it is not, let it be noted, to pass judgment on the author as a person, but as a writer, as he reveals himself in the work.

I start this way, because I am going to say some harsh things about Mr. Robinson's book—and I might as well get them out of the way right now. Whether or not Mr. Robinson's earlier and famous *The Cardinal* was a truly great book, it was, I felt at the time and still hold, a serious-minded attempt to catch in print some of the photogenic aspects of the Church. Whatever else it was, it was a rattling (as the saying goes) good story.

Despite the full-page and less than ingenuous ads that are heralding *Water of Life*, I can say nothing else about the book than that it is meretricious to a degree almost unbelievable in a seasoned writer. It is the family-saga type of thing that follows a clan through several generations, and from the opening words, "In the beginning was the wort" (wort being a sort of gruel that goes into the making of whiskey) to the end 600 pages later, the story is melodramatically, cliché-ladenly, dialogue-stilted in bad taste.

It's impossible to believe that Mr. Robinson did not realize he was writing a modern *East Lynne*; in fact, one gets the impression that the author set out deliberately to pull legs in an impish spirit but somewhere along the line began to take himself seriously. Well, that's more than I can do and more than I hope any reader will do who looks for sincerity in a novel.

When we turn to the other two books, what a difference! It is clear as crystal that the authors felt deeply what they communicate to the reader, and this vibrant sincerity is almost magnificent in *The Inspector*. Jan de Hartog depicts Dutch Police Inspector Jongman in a wonderfully conceived spiritual odyssey as a drab, unheroic little man. Having saved a young Jewish girl from being transported overseas into white slavery (she is a horribly experimented upon survivor of a Nazi concentration camp and thinks she is being shipped to Palestine for rehabilitation), he takes it upon himself to get her safely to her land of promise.

This requires smuggling her into Palestine, for the British at the time are trying to stem the influx of refugees.



As the flight and chase develop, the inspector sees dimly at first but with growing clarity that her mission (and his) must be one of forgiveness, not of enduring hate for the oppressors. This theme is evolved in a thrilling story

that is superb in its characterization, in its lean and functional style, in its refusal to pander to any sensationalism (how easily the tale could have been debased into a May and December illicit dallying!) and in its profound sense of a Providence that shapes the destiny even of the areligious inspector.

This first book from a newly founded publishing firm is a most triumphant beginning and deserves the thoughtful reading of anyone who treasures a novel into which the author has poured his deepest convictions.

Sven Stolpe, author of last year's successful *Sound of a Distant Horn*, studies a family in a country in which communism is lurking just around the corner to take over the government. The family is especially involved, since the father is the Prime Minister, the son is an idealist who feels that the Communists offer the only hope of any social betterment, and the rather neurotic daughter had had an affair with the crypto-Communist who is now the Prime Minister's secretary.

This is not, however, a political novel, but one of gradual and painful awakening within the family of the true values of love, self-sacrifice and sound patriotism. It is especially good and moving in its capturing of the restlessness of the young people who are thirsting for challenging ideals to live up to, adolescently overlooking the fact that often these ideals have been staring them in the face in the persons of older "conformists" they have despised.

This is a thoughtful and dramatic study of wisdom and impetuosity played out against a somber backdrop of communism's role as ape of God.

HAROLD C. GARDINER

## Personalities and Policy in Letters

### ROBERT BRIDGES AND GERARD HOPKINS (1863-1889): A LITERARY FRIENDSHIP

By Jean-Georges Ritz. Oxford Univ. Press. 182p. \$3.40

The author, professor of English literature at the University of Lyons, has carefully traced the course of a friendship begun at Oxford University in 1863 to the death of Hopkins in 1889. Personal encounters were rare and brief after their university days; the friendship was preserved by personal correspondence and the exchange of their poems and other writings. Bridges retained or came into possession of Hopkins' letters, poems and journals after his friend's death; in 1918, when he

was the Poet Laureate, he edited the first printing of the poems.

The literary friendship is shown to be one of constant contrast. Although similar in background, education and a love of literature, the two poets were different in character, taste and temperament, and went opposite ways in their careers. Hopkins became a Jesuit priest, and was, until long after his death, an unknown poet. Bridges became a practicing physician but, independently wealthy, later retired to a life of letters.

Every reader of Hopkins' letters to Bridges has had his interest stirred, his curiosity piqued. In his sympathetic study, Prof. Ritz attests to their warm and abiding friendship but, mainly be-



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cause Bridges destroyed, or never per-  
mitted to have printed, his letters to  
Hopkins, many questions are unan-  
swered and a vast area of ambiguity  
remains. This otherwise scholarly work  
must, perforce, rest on many conjec-  
tures. Bridges deliberately closed doors.  
He could not accept his friend's conver-  
sion to Catholicism, his Jesuit vocation.  
Severely classical in manner and matter,  
stylistically archaic, marmoreal, he was  
hard pressed to understand his friend's  
idiosyncratic, tough-thewed and strong-  
sinewed language, his intense and reck-  
less acceptance of life. Generous though  
he was, Bridges remained a stern and  
unforgiving judge of Hopkins.

This admirable study is probably not  
the last word on the subject. Bridges'  
letters may yet be found and published;  
other documents may be forthcoming;  
but it does curiously suggest that the  
last word may not necessarily be re-  
soundingly significant. Perhaps only an  
Evelyn Waugh could recreate for us  
those halcyon days of Oxford and tell  
the strange story of the wealthy,  
haughty man of letters, immersed in  
classical antiquity, the last of a van-  
ished race, who, serene and secure in  
his library, delicately refined his dainty  
verses and, while a new and violent  
age began to explode, brokered the  
literary estate of his brilliant, foolish  
friend, his "dearest Gerard."

WILLIAM J. HEALY

#### BERNANOS: His Political Thought and Prophecy

By Thomas Molnar. Sheed & Ward. 202p.  
\$3.95

The political thought of Georges Ber-  
nanos seems to consist of contradictions  
which cancel each other out. He re-  
jected the opiates of liberal optimism,  
but was apprehensive enough about the  
evolution of certain anti-democratic  
movements in France to leave Action  
Française six years before it was con-  
demned by Rome. He became a foe  
of Franco and Pétain, but saw no hope  
in the Constitution of the Fourth Re-  
public. He despised the bourgeoisie for  
what it had done, in the name of con-  
servatism, to the spiritual and political  
life of France, but he would not sub-  
scribe to the "anonymous dictatorship"  
of the masses, even though it might be  
channeled through political parties with  
a Christian inspiration, for he knew, as  
Thomas Molnar puts it, "that Christ's  
message went much farther than the  
problem of adequate wages and col-  
lective bargaining." Furthermore, "he  
had only scorn for the progressive in-  
tellectuals, Catholic or Voltairean, who

believed in the special virtues of the  
lower classes and in the inherent hu-  
manism of the proletariat."

Actually there is no contradiction.  
The detached critic might characterize  
him as inconsistent, but Bernanos defies  
the labels of our century because he  
did not believe in them. To him the  
struggle between Left and Right could  
have only one possible result: the loser  
would be France. This was his frame  
of reference—France, Catholic France,  
organized on the basis of true Christian  
charity and authority which would con-  
serve a Christian civilization threatened  
by what he called the technological,  
dehumanized "warden state."

Mr. Molnar for his analysis has  
drawn widely from the essays and  
novels of Bernanos, and from observa-  
tions by his contemporaries. Bernanos  
emerges as the artist and thinker who  
sees what the politicians do not. He is  
a splendid example of the European  
intellectual to whom politics is a vital  
matter and who becomes deeply in-  
volved in the structure and conduct of  
his society, often at the expense of his  
art. Implicit in the theme is a sad con-  
trast between the world of Bernanos  
and ours, where our creative class  
adopts an easy and superficial partisan-  
ship that is anti-intellectual in its na-  
ture and whose best effort in action is  
to produce a third-rate novelist running  
for a seat in Congress.

To those who may wonder how Ber-  
nanos differs from Ortega, Guardini  
and others who have handled a similar  
theme, the author responds that al-  
though the others may have been more  
systematic, none understood so com-  
pletely *from the inside* the dangers to  
modern man. An inevitable conse-  
quence is that the reader will be  
haunted by Molnar's Bernanos, a man  
tormented by his supersensitive aware-  
ness of the transparent and tortured by  
the menace to his Christian world.

RAYMOND L. CAROL

#### Are Their Leaders Coming?

##### FLYING SAUCERS: TOP SECRET

By Donald E. Keyhoe. Putnam.  
283p. \$3.95

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book, a retired Marine Corps major, is  
no newcomer in the field of saucer-  
ology. Indeed, he may justly be called  
the dean of those American writers  
who believe that what the Air Force  
calls "Unidentified Flying Objects"  
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At present the major is director of the National Investigations Committee on Aerial Phenomena, a private group that was founded in 1956 to learn the facts about the UFOs and make them available to the public. The present book, Major Keyhoe's third on the saucers, is a running account of the battle between the NICAP and Air Force censorship of a topic the writer thinks is vital to everyone.

The thesis of *Flying Saucers* is clear: our Air Force knows that the UFO's are real but, for fear of causing a panic among the people, follows a policy of tight secrecy. Its public stand is to explain away all saucer sighting by every device possible; where contrived explanations fail, the Air Force (perchance pursuing a course that is ultimately traceable to the Central Intelligence Agency) does not hesitate to ridicule or intimidate even the best qualified observers of UFO appearances.

The NICAP thesis is argued most plausibly. Its main points are backed up by documentary evidence that is said to be available for inspection in the organization's Washington office.

Whether or not one buys the Keyhoe thesis, there is no doubt about the major's ability to write a story; his book is more gripping than a detective novel. Even if the reader concludes that the author exhibits too much personal pique toward some Air Force brass, he will come away from the book bemused and probably convinced that the UFOs deserve the most serious investigation.

The fact is that when all saucer sightings are submitted to a process of forced explanation, there is always left an irreducible minimum of detailed sightings, made by superbly qualified witnesses, that cry out for rational explanation. These observations cannot be written off without seriously impugning the value of all human testimony that relates to the unfamiliar and bizarre—and that includes everything from mental telepathy and telekinesis to poltergeists and miracles.

L. C. McHUGH

## THE OPEN HEART

By Victor Houart. Transl. by Mervyn Savill. Taplinger. 202p. \$3.95

The shortest possible comment on this book might be: If there were only a few more Father Pires the problem of the hard core of the displaced persons would have been solved long ago.

There were in 1949, when Fr. Georges Pire met his first hard-core DP's, and there are unfortunately today,

tens of thousands of Europe's uprooted people whom nobody wants. There is no wonder that the Nobel Prize for Peace went to Fr. Pire for his understanding and solution of the problem of these unfortunate victims of the last war. This good Dominican priest has set an example that might well be followed by others, in their countries, where the hard core of "man's inhumanity to man" still lingers in camps, squalid barracks and the like. *The Open Heart* and the publicity attending Fr. Pire's winning of the Nobel Prize are a graphic and practical contribution to this World Refugee Year.

Governments are making generous contributions toward the solution of the world's refugee problem and mass programs are certainly necessary, but there is much more that can be done by individual support of voluntary efforts such as Father Pire's "villages" for the unwanted.

Some social workers might be critical of the idea of these "villages," but so long as they do not become glamorous extensions of the DP camp, the alternative is packed with charity, understanding and good will. Fr. Pire seems to be aware of this: he gets the townspeople interested in his projects, and that is important. His philosophy in aiding the DP's and his Christlike charity are beautifully portrayed in this account of his work.

ALOYSIUS J. WYCISLO

## THE YANKEE KINGDOM, VERMONT AND NEW HAMPSHIRE

By Ralph Nading Hill. Harper. 338p. \$5.95

New England is no longer the natural habitat of the Yankee. Immigrants and heavy industry have broken the bonds of the closed agrarian-mercantile society which produced the type of American known as the Yankee. New England's north country, however, has resisted the inroads of these two forces and has remained what the author, well-known authority on Vermont, calls the Yankee Kingdom. Yankee Reservation might be a more meaningful title. Maine, clearly part of the Yankee north country, has been excluded for no given reason from this volume in the new Regions of America series. Recent Democratic trends may have disqualified her, but one suspects the editors are cutting the regions to the size of the books in the series.

This is an enjoyable book, and before the summer is over many vacationists and tourists (one of the north country's basic industries) will have read it. The emphasis is on the remote

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past, on the explorers, early settlements, the struggle for independence on Lake Champlain and the War of 1812. More than half of the volume is devoted to the period up to the Treaty of Ghent and many of the remaining pages are concerned with the salient features of the Yankees of the last century and the many beauties of their terrain.

There is a fine chapter on the economic interests of the last century, on the Yankees' endless search for sources of revenue—in horses, in sheep, in the Concord coach (which kept Ben Holiday and his Overland Mail on schedule), in lumber, in textiles. There is the expected chapter on the natives who left their States and made their mark on American history, and another on the Yankee Kingdom as a seedbed for unorthodox religious leaders and activities such as the Millerites, the Shakers, the Mormons, the Perfectionists, and Mary Baker Eddy, who receives the lengthiest treatment.

The book has its disappointments. One would expect a regional history to lean more towards the 20th century. The preoccupation with the 18th and 19th centuries, when all New England was a region, has prevented the author from exploring and explaining the Yankee Kingdom in the 20th century, when presumably it became a region by itself. These two States have had a far from negligible influx of immigrants for over a century; in 1950, Vermont's foreign white stock (foreign-born and their children) was 25.5 per cent and New Hampshire's was 35.9 per cent. One would not expect these non-Yankee elements to have the influence which the railroads and public utilities long exercised in Vermont and New Hampshire politics, but their impact on the Yankee Kingdom must have extended beyond physical replacement for Yankees who drifted west.

WILLIAM L. LUCEY

**BEFORE IGOR: Memories of My Soviet Youth**

By Svetlana Gouzenko. Norton. 252p. \$3.95

In spite of the many books written about the USSR, there is still much we do not know about everyday life behind the Iron Curtain. Even keen observers fail to describe this world, because they never belonged to it. Svetlana Gouzenko did belong to the so-called "new class," before she met Igor and for some time after he became her husband. His name is well known here as that of the Soviet press agent, who, together with Svetlana, fled dramatically from the Red embassy in Ottawa,

taking documents which revealed the vast network of Soviet espionage. Later, living in hiding, Igor Gouzenko published a novel, *The Fall of the Titan*, presenting a striking and tragic panorama of Soviet society under Stalin.



This book is an autobiography, presenting the author and family, who, for a time at least, lived in better conditions than many a Soviet citizen.

Svetlana's father was an engineer, highly skilled and valued. He and his family, therefore, lived relatively secure during the days of civil war, forced collectivization and famines. With her father and family, Svetlana moved from one industrial center to another, living in various parts of immense Russia: Moscow, Siberia, Turkestan, Crimea and the frozen shores of the White Sea. This journey is in itself a thrilling one and vividly told. In spite of her father's position, Svetlana knew many hardships: she saw much suffering, hunger, sickness, the terror of being purged, the sweat and tears of the Five Year plans. But she shows that as long as a family can keep together, and youth can love, study, hope, there is still warmth and enthusiasm in the world. She also reveals how a deep link of pity and human solidarity bound Stalin's slaves and victims together.

HELENE ISWOLSKY

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## THE MEXICAN REVOLUTION:

1914-1915

By Robert E. Quirk. Indiana Univ. Press. 325p. \$6.75

Mr. Quirk has given us what will probably be recognized as the authoritative account of the most tumultuous period of Mexican history. Previous accounts of the period are totally unreliable, since they were written largely by rabid partisans of one faction or another—and there were many.

The vacillating and often questionable role played by our country was far from commendable. Mr. Quirk, who

## Our Reviewers

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has a rare gift of dramatic but factual expression, summarizes one phase of our performance at that time:

It is ironic that while [President] Wilson, and [Secretary of State] Lansing sought means to eliminate Carranza, the one leader who stood for legally constituted government, order and stability, they showed a strange affinity for Villa, the most lawless factional leader in the Mexican Revolution. When Carranza insisted upon Mexico's sovereign right to settle her own problems, he was "disgusting" to Wilson. When Villa robbed, murdered and raped, his actions were, while not condoned, at least observed with the tolerant attitude of an indulgent father toward his truant offspring.

It seems incredible that Secretary Lansing would propose a scheme to make it possible for Villa to market,

easily and "legally" (sic), thousands of his stolen cattle in the United States, by establishing a meat inspection point on the Chihuahua border for that specific purpose. But Lansing did it and his suggestion was adopted. The Secretary callously justified the proposal by saying to the President:

This will relieve to a considerable measure, I believe, Villa's desperate financial situation, which has induced his arbitrary conduct.

It is a sorry page in our history.

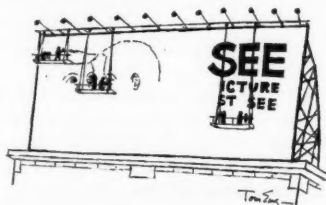
Mr. Quirk's adherence to basic and reliable sources, plus a pleasant and readable style, provide a work of sound scholarship that will be invaluable to students, historians and all others interested in the sad epoch of the Mexican Revolution.

GREY LESLIE

## FILMS

Sometimes there are films—and three of them are confronting me today—that are deliberately, and in a business sense perhaps shrewdly, meretricious in conception and treatment. They scarcely seem worth discussing at all.

ICE PALACE (Warner) is the movie version of Edna Ferber's recent best-seller about the development of Alaska over the last forty years. The subject is big and important, and the scenic back-grounds, photographed in Technicolor



in their actual locales, convey a sense of beauty and the fascination of the unknown. The question is: Are these assets supposed to compensate for the inadequacies of the story? Or do the movie makers reason the other way around and conclude that melodramatic hokum is what the public wants and that they will only buy the saga of our 49th State if it has a thick coating of soap opera?

The plot, in any case, is atrocious. It concerns two men who simultaneously elect to seek their fortunes in Alaska after World War I; they become deadly enemies as they evolve into representa-

tives of the two major forces shaping the future of the territory. Richard Burton is the rapacious businessman who exploits the people and resources of the country and gives nothing in return, while Robert Ryan is the idealist-statesman building for the future and campaigning for statehood.

Both men are able actors, but the sense of history is so deemphasized in the script that their roles have no chance to assume any real stature. Meanwhile the accent throughout is on three generations of interlocking and misguided romantic entanglements that feature one illicit affair, a marriage of convenience leading to insanity and medically unexplained sudden death, two deaths in childbirth. There are all sorts of melodramatic confrontations, arranged only by stretching the long arm of coincidence to the breaking point.

This preoccupation with domestic complications, rather than political and economic ones, gives the meatiest role to Carolyn Jones as a long-suffering woman who is loved by both men but marries neither. She does much better by the part than the picture does by her or the audience. [L of D: A-II]

PSYCHO (Paramount). Perhaps under the influence of his weekly TV series, Alfred Hitchcock has been meandering farther and farther off the beaten track in his search for subject matter. In this newest film, based on a suspense novel by Robert Bloch, the director gets so far out that his chief sources of inspiration appear to have been Kraft-Ebing and the Marquis de Sade. Moreover, the story is inextricably tied up with a gruesome and bizarre form of insanity that is not explained until the denouement. It is virtually impossible, therefore, to say anything about the plot without violating the unwritten law that critics should not give away the endings of suspense movies.

I will say this, however. Hitchcock seems to have been more interested in shocking his audience with the bloodiest bathtub murder in screen history, and in photographing Janet Leigh in various stages of undress, than in observing the ordinary rules of good film construction. This is a dangerous corner for a gifted movie maker to place himself in. [L of D: B]

STRANGERS WHEN WE MEET (Columbia) is a slick, handsomely mounted and, in some ways, quite perceptive slice of contemporary suburban life which is nevertheless hollow in its basic premises. In the first place, it

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asks the audience to commiserate with a married man (Kirk Douglas) who has become involved in an illicit affair on his own initiative, with his eyes wide open and without any of the standard extenuating circumstances, such as an impossible wife or other overwhelming problems.

To make it still easier for the audience to withhold their sympathy, the hero's extracurricular partner (Kim Novak), who is also married, is singularly lacking in appealing qualities except the obvious one of good looks. She has neither brains nor social graces, both of which his wife (Barbara Rush) has; in addition she is certainly emotionally disturbed, and quite possibly she is a nymphomaniac as well. Is the hero's attraction to a mentally unbalanced clinging vine supposed to convey a significant truth about American males in general? [L of D: B]

MOIRA WALSH

## THE WORD

*We offer You, Lord, the cup that brings salvation. We beg of Your mercy that it may ascend as a sweet fragrance before Your divine Majesty; for our salvation and for that of the whole world (The prayer, in the Mass, at the offering of the wine).*

The Mass is the religious act of sacrifice, and the religious act of sacrifice involves the giving of a material gift to God. What is given to God in the Mass is, at the outset, bread and wine; but these objects are never regarded simply as bread and wine. The gifts we offer are not considered, liturgically, as what they are, but always with an eye to what they will be. At the offering of the bread we speak not of bread but of *hostia*, a *victim*. At the offering of wine we mention not wine but *calicem salutaris*, a *cup of salvation*. What we mortal men bring to the altar is pedestrian and little worthy of the divine notice. But what the power of Christ will make of our poor presents is overwhelming. Our bread and wine become the only gift that is truly and actually and completely worthy of the divine Majesty.

The sacrifice of the Mass has, therefore, a dual aspect which is immensely consoling: The Mass is pleasing to God. The Mass is salutary or beneficial for men.

From the initial fact that the Mass

is a sacrifice it would follow that the Mass is pleasing to God. The act of sacrifice, by which the divine nature and absolute dominion of God are recognized and by which man symbolically offers himself entirely to God, is manifestly the proceeding of all proceedings which is most truly religious—most fitting and proper for God, most becoming for man.

Even more pertinent, however, is the added and special fact that in *this* sacrifice, which inevitably meant the end of all other sacrifices, the Victim that is offered to God is the only victim that is or could be supremely worthy of God. Twice in the earthly lifetime of Christ our Lord the heavens opened and the voice of the eternal, omnipotent Father was heard in joyous affirmation: *This is My Beloved Son, in whom I am well pleased*. That same Son is the priceless Victim who is offered and immolated in every Mass. At every Mass, every church or chapel from cathedral to mission hut rings and echoes with that same proud affirmation and acceptance by God the Father.

As for men, the value and benefit of the Mass for them may readily be calculated (insofar as it is not incalculable) from a curious but indisputable historical fact. Whenever and wherever Catholic people are deprived of the Mass, within a hundred years the Catholic faith of those people is either corrupt or dead.

There is a deep, subtle, altogether intimate connection of the most practical sort between the Catholic Mass and the Catholic faith. So it is that the Catholic who truly loves the Mass is the best kind of Catholic. So it is that the Catholic who is indifferent to the Mass and regularly absent from it is dangling perilously, though he knows it not, on the very edge of his faith. So it is that we recognize the ultimate meaning and value of the priest. The priest is important, not because he is eloquent or pious or hard-working or kindly or competent or learned, though all these he ought, indeed, to be. The priest is important because the priest means the Mass. The secret law of Catholicism is this: no priest, no Mass; no Mass, finally no faith. It is with a sure and religious instinct that Catholics love their priests.

With wonder and astonishment we reflect that by one and the same act a fallible, mortal man may even daily pay infinite honor to God and do immeasurable good for himself. Is it surprising that Catholics are found at Mass when no law says they must be there?

VINCENT P. MCCORRY, S.J.